THE HYPOCRITE.

Set forth in a SERMON at the COVRT; *February*, 28. 1629. *Being the third Sunday in* LENT.

By Ios: *Exon.*

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An. 1630.

[illegible]

TO
MY EVER
moſt worthily honour'd
Lord, the *Earle* of
NORVVICH.

My moſt honoured LORD:

I Might not but tell the world, that this Sermon which was mine in the Pulpit, is Yours in the Preſſe; your Lordſhips will (which ſhall neuer bee other then a com-

mand to mee) fetches it forth into the Light before the fellowes. Let mee bee branded with the Title of it; if I can thinke it worthy of the publike view, in comparison of many accurate peeces of others, which I see content themselues dayly to dye in the eare. Howsoeuer, if it may doe good, I shall blesse your Lordship for helping to aduance my gaine.

Your noble and sincere true-heartednesse to your God, your King, your Coun-

Countrey, your friend, is ſo well knowne, that it can be no diſparagement to your Lordſhip to patronize this Hypocrite; *whoſe very inſcription might caſt a blurr vpon ſome guilty reputation. Goe on ſtill (moſt noble Lord) to be a great Example of vertue and fidelity to an hollow and vntruſty Age: You ſhall not want either the acclamations or Prayers of*

Your Lordſhips euer deuoted in all true duty, and obſeruance.

IOS. *Exon.*

THE HYPOCRITE.

2. TIM. 5. 3.

Having a forme of Godlines, but denying the power thereof.

IT is an vnperfect Clauſe, you ſee, but a perfect deſcription of an Hypocrite; and that an Hypocrite of our own times, the laſt; which are ſo much the worſe, by how much they partake more of the craft and diſeaſes of age.

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The Prophets were the Seers of the old Testament, the Apostles were the Seers of the new; those saw Christs day and reioyced; these foresaw the reigne of Antichrist and complained. These very times were as present to S. *Paul*, as to vs; our sense doth not see them so clearely, as his reuelation; *I am with you in the spirit*, (saith he to his absent *Colossians*) *reioycing and beholding your order*, he doth as good as say to vs, I am with you in the Spirit lamenting, and beholding your mis-demeanours: By these diuine Opticks, hee sees our formall piety, reall wickednes; both which make vp the compleate Hypocrisie in my Text; *Hauing a forme of God-*

Godlineſſe, but denying the power thereof.

I doubt not but ſome will bee ready to ſet this ſacred Prognoſtication to another Meridian; and indeed wee know a generation that loues themſelues too well, much more then peace and truth; ſo couetous that they would catch all the world in S. *Peters* net; proud boaſters of their owne merits, perfections, ſupererogations; it would bee long (though eaſie) to follow all: we know where too many treaſons are hatched; wee know who in the height of minde exalts himſelfe aboue all that is called God; wee know where pleaſure hath the moſt delicate and debauch'd Clients;

Clients; we know where Deuotion is profeſſedly formall, and liues impure; and ſurely, were wee clearely innocent of theſe crimes, I ſhould be the firſt that would caſt this ſtone at *Rome:* but now, that wee ſhare with them in theſe ſins, there is no reaſon wee ſhould bee ſeioyned in the Cenſure. Take it among yee therefore, yee Hypocrites of all profeſſions, for it is your owne; *Yee haue a forme of Godlineſſe, denying the power thereof.*

What is an Hypocrite but a Player, the *Zani* of Religion? (as ye heard lately:) a Player acts that he is not; ſo doe ye, act good, and are wicked; here is a ſemblance of good, a forme of Godlineſſe; here

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is a reall euill, a deniall of the power of Godlineſſe. There is nothing ſo good as Godlineſſe, yea, there is nothing good but it; nothing makes Godlineſſe to be good, or to be Godlineſſe, but the power of it; for it is not, if it worke not, and it workes not if not powerfully; now the denyall of good muſt needs bee euill; and ſo much more euill, as the good which is denyed is more good; and therefore the denyall of the power of Godlineſſe muſt needs bee as ill, as the forme or ſhew of Godlineſſe would ſeeme good; and as the power of Godlineſſe is good: this is therefore the perfect hypocriſie of faſhionable Chriſtians; they haue the forme,

forme, they deny the power; here is then a direct and profeſſed oppoſition betwixt μόρφωσις and δύναμις, the forme, and the power, and no leſſe, betweene the actions employed about them both; the one *hauing*, the other *denying*; *hauing the forme, denying the power.*

As all ſinne is originally from the Diuell, ſo eſpecially Hypocriſie; hee is the father of Lyes, and what is Hypocriſie but a reall Lye? that is his Darling: and theſe two are well put together, ἐν ὑποκρίσει ψευδολόγων, 1. TIM. 3. 2. *in Hypocriſie ſpeaking Lyes.* Now as all things are more eminent in their cauſes and originals, then in the effects deriued from them; ſo it muſt needs be ſaid, that

that the greateſt Hypocrite in the World is the Diuell: I know hee heares what I ſay, but wee muſt ſpeake truth and ſhame him: For *Satan is trasformed into an Angel of light*, ſaith the Apoſtle; not he was, but he is; ſo transformed that he neuer did, neüer will put off that counterfeit: and as all his Impes are partakers of the Satanicall nature; ſo in euery Hypocrite there is both the Angel and the Diuell; the ſeeming Angel, is the *forme of Godlineſſe*, the reall Diuell is the *denyall of the power of Godlineſſe*. It muſt be in another ſenſe that that father ſaid, *Innocentia tempore poſterior eſt quam malitia*, I am ſure the Angel of light was before the Satan; and now

now becauſe hee is Satan, hee puts on the Angel of light; ſuch ſhall be our method in this Hypocrite wee treat of: firſt wee will begin with the Angell of Hypocriſie; and then ſhew you the Diuell in his true ſhape.

Firſt then, here is a forme, and but *a forme of Godlineſſe*; A forme do's well, but if it be but a forme, it is an immaterial ſhadow of Pietie: ſuch was this of theſe men; for they were vnnaturall, traytors, headye, high-minded, φιλάδοξοι, Surely, if they were vnnaturall, they muſt needs bee vnchriſtian; if they were traytors to their King, they could bee no Subiects to God; if heady and high-minded, they had

had nothing to doe with him whose first Lesson was, *Learne of me for I am meeke*; *Nulla creatura humilior Deo*, as *Laurentius well*; If they had pleasure for their Idoll, they could not haue the Lord for their God; so as euen without God, they had yet *a forme of Godlinesse*; Godlinesse is a thing much talkt of, little vnderstood; whiles the ancient Schoole had wont to say, that it is not practicall, not speculatiue, but affectiue; their meaning was that it is in all these; in the heart, in the braine, in the hand, but most in the heart; it is speculatiue, in the knowledge of God, practicall in the seruice to God, affectiue in our feare of him, loue to him,

No Creature is more humble then God.

ioy in him: Shortly then, to apprehend God as he hath reuealed, to serue him as hee hath required, to bee affected to him as wee ought, is Godlineſſe; and the outward expreſſion and counterfaiſance of all theſe is the *forme of Godlineſſe*. To this out-ſide of Godlineſſe then, belongs all that glorious Pageant of faſhionable profeſſion, which wee ſee made in the World, whether in wordes, geſture, carriage.

First, here is a world of good words, whether to God or of him; here are words of ſacred complement with God for the Hypocrite courts God in his Prayers; no man ſpeaks fairer, no man louder then he

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Here is *Sanctus Benedictus*; here is the Pharisees, *Lord I thanke thee*; here is the colloguing Iewes, *Domine, Domine, Lord, Lord.*

And as to him, so of him; here are words of religious protestation for God, like to the Iewes *Templum Domini*, or *Herods* [illegible], MAT. 2. 8. *I will worship the Babe:* The mans secret fire of zeale smokes forth into the holy breath of a good confession; here are words of fervent excitation to the frozen hearts of others; yea, if need bee words of deepe censure of the cold moderation which hee apprehends in his wiser Brethren, so as he is *compt us in verbo*, if *nupis in facto*, as *Bernard.*

The Temple of the Lord.

Neat in words if foule in fact.

Yet more, here is a perfect Scœne of pious gestures; Knees bowed, hands erected, turn'd vp eyes, the breſt beaten, the head ſhaken, the countenance deiected, ſighs aſcending, teares dropping, the Bible hugged and kiſſed, the eare nayled to the pulpit; what formality of deuout Godlineſſe is here vnacted? if the man were within, as hee is without, there were no Saint but he;

Yet this is not all to make vp a perfect *forme of Godlineſſe*, here is a ſmooth face of holy Carriage in actions: Deuout *Saul* will be ſauing the fatteſt of the Amalekitiſh flocks and heards for ſacrifice to the Lord his God; good man, he will

wil not haue God take vp with the worst; euery man is not of this diet; too many think any offall good enough for their maker; but here is one that holds the best to be fittest for those sacred Altars; when in the meane time the Hypocrite had already sacrificed them to his owne *Mammon*, and God must take vp with the reuersion: Shall I tell you of another as good as deuout as he? Doe ye not remember that *Absalom* would goe to pay his vow in *Hebron*? The faire Prince of Israel was courteous before, now he wil bee godly too. It was pietie that he would make a vow to God; our Gallants haue somewhat else to doe, then to make holy vowes; at

euery word they protest and vow, and perhaps sweare, but all like themselues, vainly, and idly; but *Absalom* makes a solemne and religious vow; It was more pietie that he would performe it; this is not euery mans care; too many care not how much they runne vpon Gods score; this man will pitch and pay. Vnnaturall parricide! first hee had stolne the subiects hearts, and now hee would steale his Fathers Crowne, and all this villany must stalk vnder a beasts hide, a Sacrifice at *Hebron*; Blood was in his thoughts, whiles the Sacrifice was in his mouth: The old word is, *full of curtesie, full of craft*; when yee see too glittering pretences in vnapproued

proued persons, suspect the inside; Had you but seene a Iewes fast you would say so; *Esa.* 58. 6. here was nothing but drooping and ash-strawed heads, torne garments, bare feete, starued cheekes, skrubbed skinnes, pined mawes, afflictiue deuotions; yet a few still: But had you seene *Herods* formality you would haue said it yet more; marke a little and see *Herod* turn'd Disciple to *Iohn Baptist*; *What* Saul *among the Prophets*, *Herod* among the Disciples? Surely so; for hee heares him; Tush, heares him, what's that? There are those that heare and would not, forced to heare by compulsion of Lawes; who may say to Authority, as the Psal

miſt ſayes to God; *Aurem perforaſti mihi: mine eare haſt thou boared*; their eare is a Proteſtant, whiles their heart is a Recuſant. There are thoſe that heare and heare not; that come faſhionably, and heare perfunctorily, whoſe eares are like the *Pſalmiſts* Idols; for forme only, not for vſe; There are thoſe that heare and care not; who is ſo deafe as the wilfull? there is *auris aggrauata*, *Eſ.* 59. 1. there is *auris ſurda*, *Mic.* 7. But *Herod* heares, ἡδέως, gladly; with pleaſure; he heard becauſe he loued to heare; yea, ſo doth many a hollow heart ſtill; ye ſhall haue ſuch a one liſten as if he were *totus auris*, *all eare*, as if he would latch euery word from the *Preachers* mouth

Heauy eare.

Deafe eare.

mouth ere it could get out: perhaps it is new, perhaps witty, perhaps elegant, or some way pleasing; yea there are some not onely willing but greedy hearers; they haue *aures bibulas*, they heare hungrily and thirstily, but it is but to catch aduantages; somewhat they hope may fall to pay the Preacher; *Herod* is better then so, *audiebat*, hee obserued, hee respected, hee countenanced this rough hewne Chaplaine; Yea, so doth many a lewd Patron for his owne turne; either the easie passage of his Simonaicall subductions, or for a fauorable conniuencie at his guilty debauchednesse; good lookes are good cheape; perhaps a meales meat may come in

in for a further obligation too; but here is no good action the while; *Herod* is better then so, πολλὰ ἐποίει, he did too, and did many things; so heare he doth not heare but doe; and not some things but many; It may bee this Camel-hayr'd monitor told him of some outragious disorders in his Court, those hee was willing to amend, perhaps hee told him of some bribery of his Officers, vniust or hard measures offered by oppressiue Ministers to his poore Subiects, those he was ready to reforme, πολλὰ ἐποίει he did many things; One would thinke *Bernard* should not need to brand his *Hailardus*, with *intus Herodes, foris Iohannes*, his very out-

Herod within, *Iohn* without.

out-side was generally good, else hee had not done many things: Here was *a forme of Godlinesse*, but let me tell you, an higher forme then many of vs (for ought I see) care to climbe vp vnto, there is is hearing, and talking, and professing enough in the world, but where is the doing? or if there bee doing, yet it is small doing, (God wot,) Some things we may be drawne to doe, not many; one good deed in a life is well; one fault amended meriteth: to doe many is not incident to many; so as too many of vs are vpon a forme of Godlinesse, but it is a lower forme then *Herods*; who heard, and heard gladly, & obseru'd his teacher, and did, & did many

Either all, or none all.

things; yet a grosse Hypocrite still because he did but many; ἢ πάντα, ἢ μὴ πάντα is Gods rule.

What should I weary you with instances? Doe yee see an *Ananias* and *Saphira* making God their heyre of their halfe-shared Patrimony? Doe you see a griping Vsurer build Schooles and Hospitals with ten in the hundred? Doe you see a man whose stomacke insatiably craues new superadditions, vpon the indigested morsels of his last houres Lecture, and yet nauseates at the publike praiers of the Church? Doe you see a superstitious votary looking rufully from his knees vpon his adored Crucifixe; and as *Isaac* the Syryan prescribes, liuing like a dead man

man in a ſolitary Sepulcher, yet making no bones of killing Kings?

Nay, to aſcend vnto an higher key of pretended holineſſe: Doe yee ſee ſome of the elect *Manichees* lying vpon hard mats, which S. *Auſtin* ſayes were therfore called *Mattary*? Doe ye ſee the penances of the three ſuper-mortified Orders of the Mahumetan Saints? Doe ye ſee an illuminate Elder of the Anabaptiſts rapt in diuine extaſies? Doe yee ſee a ſtigmaticall Fryer laſhing himſelfe to blood, wallowing in the ſnow naked, returning the lice into his boſome? Doe ye ſee a nice humoriſt, that will not dreſſe a diſh, nor lay a cloth, nor walke abroad

abroad on a Sunday, and yet make no conscience of coozening his neighbour on the worke-day.

All these and many others of the same kinde are Swans, which vnder white feathers haue a blacke skin. These haue a forme of Godlinesse, and are the worse for it; for as it is the most dangerous and killing flattery that is brought in vnder a pretence of liberty, so it is the most odious and perilous impiety that is hid vnder *a forme of Godlinesse.*

These men, I say, haue a forme, and nothing else saue a forme of Godlinesse. But withall, let me adde, that whosoeuer makes a good profession hath this forme, and is so farre

farre commendable, as he professes well: If there bee not matter to this forme, the fault is in what is not, and not in what there is. Certainly Religion is not *Chaos*-like without forme; As not Ciuility, so Godlinesse cannot be without due forme; ye cannot thinke Gods Seruice to be all lining, no out-side; A forme there must be. It was a Law written in Greeke and Latine Letters ouer the gate of the first peculiar partition of the Temple, which was *atrium Iudeorum*; *Euery stranger that passes into the holy Place must die*; if hee had not the marke of a Iew vpon his flesh, it was capitall to tread in those holy Courts: The Temple was the

Type

Type of the Church; if wee haue not ſo much as *a forme of Godlines*; *procul, ô procul*; without ſhall be dogs; *and if a Beaſt touch the Mount, it ſhall dye.* What ſhall we ſay to thoſe gallants that hate to haue ſo much as *a forme of Godlineſſe*? there cannot be a greater diſparagement caſt vpon them, then the very ſemblance of Deuotion; To ſay Grace at meals, to bow a knee in prayer, to name God other then in an oath, to once mention Religion, is a baſe, mortify'd puſillanimous tenderneſſe. What talke ye of a Sermon? a Play if you will; what ſpeake you of weeping for ſinns? talke of drinking healths, ſinging of rounds, courting of Dames, reuels, matches,

matches, games, any thing ſaue goodneſſe; what ſhould we ſay of theſe men? euen this; He that hath but a forme, is an Hypocrite; but hee that hath not a forme is an *Atheiſt*; I know not whether I ſhould ſeuer theſe two; Both are humane Diuels well met; an Hypocrite is a masked Diuell; an Atheiſt is a Diuell vnmasked: whether of them ſhal without their repentance be deeper in Hell, they ſhall once feele, I determine not; Onely let me aſſure them, that if the infernall *Topheth* bee not for them, it can challenge no gueſts.

Thus ſuch for the *forme of Godlineſſe*, which is the Angel of Hypocriſie; our ſpeech deſcends to the Diuell in Hypocriſie,

which is the *denial of the power of Godlines*: but whiles I am about to represent vnto you the vgly face of that wicked one; God meets vs in the way, and stayes my thoughts and speech vpon the *power of Godlines*, ere we fall vpon the *deniall* of that *power*. What *power* then is this of *Godlines*? what doth it? what can it doe? The weakenes of it is too apparent: If we look to the Author of it *Christ Iesus*; alas, he is σημεῖον ἀντιλεγόμενον, a Butt or mark for opposition to shoot at; whereas true power is an *Achum*, that bars resistance, *Prou.* 30. if to the means of *Godlines*, here is *the foolishnesse of Preaching*, 1. *Cor.* 1. 21. if to the effects of *Godlines*, here is weak grace, strong corruption, *Ro.* 7. if to the

the oppoſites of *Godliner*, here is *a Law fighting*; fighting? perhaps ſo it may be, & be foyled, nay, but here is ἀχμαλωτίζον, a *conquering* and *captiuing* Law, *Ro.7.23.* whereby I am not only made a ſlaue, but ſold for a ſlaue πεπραμένον, *Rom. 7. 14.* So then here is an oppoſed Sauiour, a fooliſh preaching, a feeble grace, a domineering corruption; and where then is the power of Godlineſſe all this while. Know O thou fooliſh man that God is כח, *the ſtrong God*; and yet there is a Diuell; Hee could call in the being of that malignant Spirit; but he will not; he knowes how to magnifie his power by an oppoſite. Chriſt will be ſpoken againſt, not for impotence

to resist, but for the glory of his preuailing; so wee haue seene a well tempered Target shot at to show the impenetrablenesse of it.

Preaching is *foolishnesse*, but it is *stultitia Dei*; and *the foolishnesse of God is wiser then the wisedome of men*. Grace is weake, where corruption is strong, but where grace preuailes, sin dares not shew his head; sin fights and subdues his owne Vassals, but the *power of Godlines* foyles it in the renewed; so as if it liue, yet it raignes not. Great then is *the power of Godlinesse*; great euery way; great in respect of our enemies, great in respect of our selues; of our enemies, The Diuell, the World, the Flesh.

So

So great first, that it can reſiſt the Diuel; and this is ſmall matter to reſiſt the powers and Principalities of Hell; whom *reſiſt, ſtedfaſt in the faith.*

Reſiſt? Alas, what is this? The weake may perhaps reſiſt the ſtrong; the Whelpe the Lyon; We may reſiſt the ſpirit of God himſelfe, *ſemper reſiſtitis*, ſaith Saint *Stephen* of the Iewes; Lo here is reſiſtance to God; and not for a brunt, but perpetuall; ye haue alwaies reſiſted, ſo the ſhip reſiſts the Rocke againſt which it is ſhattered; ſo the cruſhed worme turns towards the foot that treads it; Yea, but here is a preualent reſiſtance, *Reſiſt the Diuill and he ſhall flee from you, Iam.* 4. 7. Lo, Godlineſſe

can make a Coward of the great Prince of Darkeneſſe. Hee ſhall flee; but, if *Parthian*-like hee ſhall ſhoot fleeing, as hee doth; Lo, this *ſhall quench all the fiery darts of Satan. Epheſ.* 6. If hee betake himſelfe to his hold; this can batter, and *beat downe the ſtrong holds of ſin* about his eares; this can *enter*, *and bind the ſtrong man*: Shortly, it can conquer Hell, yea make vs *more then Conquerors*; Lo, to conquer is not ſo much as to make another a Conqueror; but more then a Conqueror is yet more; Is there any of you now that would be truely great and victorious? it is the *power of Godlineſſe* that muſt doe it: *Pyrrhus* his word concerning his

his Soldiers, was *Tu grandes, ego fortes*; Surely, if our Profeſſion make vs great, our faith muſt make vs valiant and ſucceſsfull: I tell you the conqueſt of an euill ſpirit is more then the conqueſt of a world of men: Oh then, what is it to conquer Legions?

And as it foiles Sathan, ſo the world: No maruell, for if the greater, much more the leſſe. The world is a ſubiect, Sathan a Prince, *the Prince of this world*: The world is a bigot, Satan is a *God*: *The God of this world*: If the Prince, if the *God* be vanquiſht, how can the ſubiect or ſuppliant ſtand out? What doe we talke of an *Alexander*, or a *Ceſar* conquering the world: Alas what ſpots of

earth were they which they bragged to ſubdue: In ſo much that *Rome* which in two hundred fortie three yeares had gained but ſome fifteene miles about, in *Seneca's* time, when her Dition was at the largeſt, had the neighbouring *Germanie* for the bounds of it: Loe here a full conqueſt of the whole world, *Mundus totus in maligno*: To conquer the whole materiall world is not ſo happie, ſo glorious a worke, as to conquer the malignant, and this *the power of Godlineſſe* onlie can doe, *this is the victorie that ouercomes the world; euen your faith.* And now what can the fleſh doe, without the World, without the Deuill? Surelie, were it not for the Deuill: the world

The whole world is ſet in euill.

world and the flesh were both good; and if it were not for the Deuill and the World, the flesh were our best friend: now they haue debauch't it, and turn'd it traitor to *GOD*, and the Soule; now this proud flesh dares warre against heauen: Godlinesse doth ὑπωπιάζειν beat it blacke and blew; Yea, kill it dead, *Mortifie your earthly members*, Colos. 3. So as it hath not a limbe to stir, not a breath to draw. *Anacharsis* his charge was too hard for another, but performable by a Christian, γλῶσσαν, γαστέρα, αἰδοῖον κράτει. Hee can rule his tongue, his gut, his lust; *Sampson* was a strong man, yet two of them he could not rule: *the power of Godlinesse* can rule all: Oh then *the* great

power

power of godlines that can trample vpon the flesh, the World, the Deuill: *Super aspidem*, vpon the Aspe, the Dragon, the Lion: Or as the Psalmist, *Psal.* 91. Vpon that roaring Lion of Hell, vpon that sinuous Dragon the World, vpon that close biting Aspe the flesh.

And as great in respect of our enemies, so no lesse great in respect of our selues, Great, and beneficiall: What wonders are done by *Godlinesse*? Is it not a great wonder to make a Foole wise, to make the blind see? This godlinesse can doe: *Psal.* 19.7, 8. Let mee be bold to say, we are naturally like *Salomons* childe; *Folly is bound to our heart, Prou.* 22.15. in things pertaining to GOD;

(ἀνόητοι) *We were foolish* saith Saint *Paul*, *Titus* 3. Would any of vs that are thus borne naturals (to *God*) bee wise to ſaluation? That is the true wiſdome indeed, all other is but folly, yea, madneſſe to that: The Schooles cannot teach vs this; Philoſophie, whether, Natural, or Morall, or Politicke can do nothing to it; if yee truſt to to it, it is but (κενὴ ἀπάτη) *Vaine deceit*, as Saint *Paul*, *Coloſſ.* 2. 8. *Triobularis & vilis*, as *Chryſoſtome*; It is only Godlineſſe muſt doe it: Pleaſe your ſelues, how you liſt, without this, yee great Politicians of the world, the wiſe *God* hath put the pide coate vpon your backs, & paſt vpon you his (ἀναπολόγητους) *Rom.* 1. 22. If ye were Oracles to men,

ye

Wickednesse blinds the vnderstanding.

ye are Ideots to *God*: *Malitia excæcat intellectum*, as he said, ye quick-sighted Eagles of the world, without this ye are as blinde as Beetles to heauen: If ye would haue eies to see him that is inuisible, the hand of your omnipotent Sauiour must touch you, and at his bidding you must wash off your worldly clay with the *Siloam* of godlinesse.

Is it not a wonder to raise the dead? wee are all naturally not sicke, not qualming, not dying, but *debitæ sinus*, bdlsa. 3 1. Yea, with *Lazarus quatridduus*, and ill fenting, yea (if that will adde any thing) as S. *Iudes* trees, or as (they say of) acute *Scotus*, twice dead, would ye arise? It is only godlinesse that

that can doe it: Yet are riſen vp *through the faith in the operation of God*, Coloſ. 2.12. This only can call vs out of the graue of our ſinnes: *Ariſe thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee life*: Chriſt is the author, godlineſſe is the meanes. All yee that heare mee this day, either ye are aliue, or would be: Life is ſweet: euerie one challenges it; Doe yee liue willingly in your ſinnes; Let me tell you, ye are dead in your ſins: This life is a death: If you wiſh to liue comfortably here, and gloriouſly hereafter, it is godlines that muſt mortifie this life in ſinne; that muſt quicken you from this death in ſinne: Flatter your ſelues how you pleaſe ye

ye great gallants of both sexes, yee thinke your selues goodlie peeces; without godlinesse ye are the worst kind of carcasses: for as death or not being is the worst condition that can befall a creature: So death in sinne is so much the worst kinde of death, by how much grace is better then nature: A liuing Dog, or Toad is better then a thus-dead sinner: Would yee rise out of this loathsome and wofull plight, it is godlinesse, that must breathe grace into your dead limbes, and that must giue you the motions of holy obedience.

Is it not a wonder to cast out Deuils? I tell you the corporall possession of ill spirits is not so rare, as the spirituall is rife:

rife: No naturall man is free: One hath *the ſpirit of errour*, 1. *Tim.* 4. another *the ſpirit of fornications*, *Oſe* 2. another *the ſpirit of feare*, 2. *Tim.* 1. another *the ſpirit of ſlumber*, another *the ſpirit of giddineſſe*, another *the ſpirit of pride*: all haue *Spiritum mundi*, the ſpirit of the world, 1. *Cor.* 1. 12. Our ſtorie in *Guliel. Neubrigenſis*, tels vs of a countriman of ours, one *Kettell* of *Farnham*, in King HENRY the Seconds time, that had the facultie to ſee ſpirits: by the ſame token, that hee ſaw the Deuils ſpitting ouer the Drunkards ſhoulders, into their pots: the ſame facultie is recorded of *Anthony* the Heremite, and *Sulpitius* reports the ſame of Saint *Martin*, ſurely there need none of

of theſe cies to diſcerne euerie naturall mans ſoule haunted with theſe euill angels, Let me aſſure you, all ye that haue not yet felt *the power of Godlineſſe*, ye are as truely (though ſpiritually) carried, by euill ſpirits into the deeps of your knowne wickedneſſe, as euer the *Gaderen* hogges were carried by them downe the precipice, into the Sea; would ye be free from this helliſh tyranny? only *the power of Godlineſſe* can do it. 2. *Tim.* 2. 23. *If peraduenture God will giue them repentance, that they may recouer themſelues out of the ſnares of the Diuell;* and Repentance is you know a maine part of Godlineſſe; if euer therefore ye be diſpoſſeſſed of that euill one, it is *the*

power

power of Godlineſſe that muſt do it.

What ſpeake I of power? I had like to haue aſcribed to it the acts of omnipotencie; And if I had done ſo; it had not bin much amiſſe; for what is godlineſſe but one of thoſe rayes that beames forth from that Almightie Deitie? What but that ſame, *Dextra excelſi*, wherby hee workes mightily vpon the ſoule? Now, when I ſay the man is ſtrong, is it any derogation to ſay his arme is ſtrong? Faith and Praier are no ſmall peeces of Godlines, and what is it that God can doe, which Praier and Faith cannot doe? Will yee ſee ſome inſtances of the further acts of Godlineſſe? Is it not an act of omnipotence

The right hand of the moſt high.

to change nature? *Iannes* and *Iambres*, the *Egyptian* Sorcerers may iuggle away the *Staffe*, & bring a *Serpent* into the roome of it; none but a Diuine power (which *Moſes* wrought by) could change the *Rod into a Serpent*, or the *Serpent into a Rod*: Nothing is aboue nature, but the God of nature; nothing can change nature, but that which is aboue it: for nature is regular, in her proceedings; & will not bee croſt by a finite power; ſince all finite agents are within her command. Is it not a manifeſt change of the nature of the *Wolfe*, to *dwell* quietly *with the Lambe*, of *the Leopard* to dwell *with the kid*, of *the Lion* to *eat ſtraw like the Oxe*, of *the Aſpe* to *play with the child*? How

How ſhall this be? it is an idle conceit of the Hebrewes, that ſauage beaſts ſhall forgo their hurtfull natures vnder the *Meſſias*; No, but rationall beaſts ſhall alter their diſpoſitions: The rauenous oppreſſor is the *Wolfe*, the tyrannicall perſecutor is the *Leopard*; the venemous Hereticke is the *Aſpe*; theſe ſhall turne innocent, and vſefull by the power of Godlineſſe, for then *the earth ſhall bee full of the knowledge of the Lord*, *Eſay* 11.6,7. Is it not a manifeſt change of nature for the *Ethiopian* to turn white, for the *Leopard* to turne *ſpotleſſe*, This is done when *thoſe doe good which are accuſtomed to euill Ier.* 13.23. and this godlineſſe can doe: Is it not a manifeſt

change of nature for the *Camel, to paſſe through a needles eye*; this is done, when through *the power of godlineſſe* ye great and rich men get to heauen. Laſtly, it is an eaſie thing to turne men into beaſts (a cup too much can doe it) but to turne beaſts into Men; Men into Saints; Deuils into Angels; it is no leſſe then a worke of omnipotencie, and this godlineſſe can doe.

But to riſe higher then a change; Is it not an act of omnipotencie to create? Nature can goe on in her tracke whether of continuing what ſhee actually finds to be; or of producing what ſhe forbids to be potentially in pre-exitting cauſes; but to make new matter, tranſ-

tranſcends her power; this godlineſſe can do; here is (καινη κτισις) *a new creature*, 2. *Cor.* 5. There is in nature no prediſpoſition to grace; the man muſt bee no leſſe new, then when hee was made firſt of the duſt of the earth, & that earth of nothing; *Nouus homo*, *Eph.* 4. 21. How is this done by *Creation*, and how is he *created*? *In righteouſneſſe and holineſſe*; holineſſe to God, righteouſneſſe to men; both make vp Godlineſſe, A regeneration is here a Creation, *Progenuit* is expreſſed by *Creauit*, *Iam.* 1. 18. and this *by the word of truth*. *Old things are paſſed*, ſaith the Apoſtle, *all* muſt *be new*, if wee will haue ought to doe with God; our bodies muſt bee renued by a glorious

reſurrection ere they can inioy heauen; our ſoules muſt bee renued by Grace ere wee can inioy God on earth: Are there any of vs pained with our heart of ſtone? Wee may be well enough, the ſtone of the reines or bladder is a woful paine, but the ſtone of the heart is more deadly; hee can by this power take it out, *and giue vs a heart of fleſh, Ezec.* 12. Are there any of vs wearie of carrying our old *Adam* about vs? a grieuous burthen I confeſſe, & that which is able to weigh vs downe to Hell; doe wee groane vnder the load, and long to be eaſed? none but that Almightie hand can doe it; by the power of godlineſſe creating vs anew, to the likeneſſe of that *ſecond Adam*,

Adam, which is from heauen, heauen'y; without which there is no possibilitie of saluation: for *flesh and bloud cannot inherit the Kingdome of God*: In a word, would wee haue this earth of ours translated to heauen, it is only *the power of godlineſſe* can doe it:

And as this *power of godlineſſe* is great, so no leſſe beneficiall; Beneficiall euery way, both here, and hereafter; Here, it frees vs from euill, it feoffs vs in good; Godlineſſe is an Antidote against all miſchiefe, and miſerie; yea, ſuch is the power of it that it not only keepes vs from euill, but turnes that euill to good: *All things worke together to the beſt to them that loue* & feare *God*, ſaith the Apoſtle;

lo, all things; Croſſes, ſinnes; Croſſes are bleſſings, ſinnes are aduantages; Saint *Pauls* Viper befriended him, Saint MARTINS Ellebore nouriſht him; *Saluti fuere peſtifera*, as *Seneca* ſpeakes; And what can hurt him that is bleſſed by croſſes, & is bettered by ſins? It feoffes vs in good; Wealth, Honour, Contentment; The Apoſtle puts two of them together, *Godlineſſe is great gaine with contentment*, 1. Tim. 6. 6. Here are no iffs, or ands; but *gaine*, *great gaine*, and *gaine* with ſelf-ſufficiencie or *contentment*; wickedneſſe may yeeld a gaine, ſuch as it is for a time; but it will bee grauell in the throat; gaine farre from contentment. *Length of dayes* are in the

the *right hand* of true wisdome, *and in her left hand riches and honour*, *Prou.*3.16. Lo, honour & wealth are but gifts of the left hand; common and meane fauours; Length, yea, eternitie of daies is for the right, that is the height of bountie; *Godlineſſe hath the promiſes of this life, and of that which is to come*, ſaith the Apoſtle; the promiſe, that is enough; Gods promiſes are his performances; with men to promiſe, and to pay are two things; they are one with God; *To them that by patient continuing in well-doing, ſeeke glory and honour and immortalitie, eternall life*, *Rom.*2.7. Briefly (for I could dwell here alwayes) it is godlineſſe that only can giue vs, the beatificall ſight of God; the

the ſight? yea, the fruition of him, yea, the vnion with him; not by appoſition, not by adhæſion, but by a bleſſed *participation of the diuine nature*, 2. *Pet.* 1.4. I can go no higher; no the Angels and Arch-angels cannot looke higher then this.

To ſumme vp all then; Godlines can giue wiſedome to the foole, eyes to the blind, life to the dead; it can eiect Diuels, change the courſe of Nature, create vs anew, free vs from euill, feoffe vs in good, honour, wealth, contentment, euerlaſting happineſſe. Oh the wonderfull, Oh the beneficiall *power of Godlineſſe*! And now, what is the deſire of my ſoule, but that all this could make you in loue with Godlineſſe;

lineſſe; that in ſtead of the ambitions of honour, the tradings for wealth, the purſuit of pleaſure, your hearts could be ſet on fire with the zealous affectation of true Godlineſſe; Alas, the leaſt ouerture of any of theſe makes vs mad of the world; if but the ſhadow of a little honour, wealth, promotion, pleaſure bee caſt before vs, how eagerly doe we proſecute it, to the eternall hazard of our Soules? behold, the ſubſtance of them all put to gether offers it ſelfe in Godlines; how zealouſly ſhould we embrace them: and neuer giue reſt to our Soules, till we haue laid thoſe true grounds of happineſſe, which ſhall continue with vs, when all our riches, and

and earthly glorie ſhall lie downe with vs in the duſt: Alas, noble and Chriſtian hearers, yee may bee outwardly great, and inwardly miſerable; it was a great *Cæſar* that ſaid, I haue beene all things, and am neuer the better; It is not your bags ye wealthy Citizens that can keepe the Gout from your ioynts, or Care from your hearts; It is not a Coronet, ye great Peeres that can keepe your heads from aching; all this earthly pompe and magnificence cannot keepe out either death, or conſcience; Our proſperity preſents vs as goodly Lillies, which whiles they are whole, look faire and ſmell ſweet, but if once bruiſed a little, are naſtie both in ſight and ſent;

lent; it is only Godlineſſe that can hold vp our heads in the euill day, that can bid vs make a mocke at all the bluſtering ſtormes of the world, that can protect vs from all miſeries (which if they kil, yet they cannot hurt vs) that can improue our ſufferings, and inueſt vs with true & eternall glory; Oh then be couetous, be ambitious of this bleſſed eſtate of the Soule; and as *Simon Macchabeus* with three yeeres labour tooke downe the top of mount *Acra* in Hieruſalem, that no hill might ſtand in competition of height with the Temple of God, ſo let vs humble and proſtrate all other deſires to this one, that true Godlines may haue the ſway in vs.

Nei-

Neither is this consideration more fit to bee a whetstone to our zeale, then a touch-stone to our condition; Godlinesse? why it is an herb that growes in euery soyle; as *Platina* obserues, that for 900. yeares and vpwards, none of those Popes to whom sanctity is ascribed in the abstract, were yet held Saints after their death, except *Celestine* the 5. which gaue vp the Pontificall Chayre, after sixe Moneths weary sitting in it; so on the contrary, wee may liue Ages ere wee heare a man professe himselfe god-lesse, whiles hee is abominably such: He is too bad, that will not bee thought godly; as it is a brazen-fac'd Curtezan, that

that would not bee held honeſt.

That which *Lactantius* ſaid of the Heathen Philoſophers, that they had many Schollers, few followers, I cannot ſay of the Diuiue; wee haue enow to learne, enow to imitate, but few to act; Be not deceiued, Godlineſſe is not impotent; where euer Godlines is, there is power: Hath it then preuayled to open our eyes, to *ſee* the great *things of our peace?* hath it rayſed vs, vp from the graue of our ſinnes? eiected our helliſh corruptions, changed our wicked natures, new created our hearts? well may we applaud our ſelues in the confidence of our godlineſſe; but if we be ſtill old, ſtill corrupt,

rupt, ſtill blind, ſtill dead, ſtill diueliſh; Away vaine Hypocrites, yee haue nothing to doe with Godlineſſe, becauſe Godlineſſe hath had no power on you: Are yee godly, that care to know any thing rather then God and ſpirituall things: Are yee godly, that haue neither ability nor will to ſerue that God whom yee faſhionably pretend to know? Are ye godly, which haue no inward awe of that God whom yee pretend to ſerue? No gouernment of your Paſſions, no Conſcience of your Actions, no care of your Liues? Falſe Hypocrites, yee doe but abuſe and prophane that name which yee vniuſtly arrogate;

No,

No, no; Godlineſſe can no more be without power, then the God that works it; Shew mee your Godlineſſe in the true feruor of your Deuotions, in the effectuall ſanctification of your hearts and tongues; in the conſcionable carriage of your liues. Elſe *to the wicked, ſaith God, what haſt thou to doe to take my Couenant in thy mouth, ſeeing thou hateſt to bee reformed*; PSAL. 50. 16.

Yee haue heard *the power of Godlineſſe*; heare now the *denyall of this power*: How then is it denyed? Surely, there is a verball, there is a reall denyall; *& rebus & verbis*, as *Hilary*. It is a miſtaking of Logicians, that Negation is

the affection of a Propoſition onely; No; God and Diuinitie finde it more in Practice; This very *power* is as ſtoutly challenged by ſome men in words, as truely denied in actions; As one ſayes of the Phariſees anſwer concerning *Iohns* calling, *verum docebant & mentiebantur*; ſo may I of theſe men; It is not in the power of words to deny ſo ſtrongly as deeds can; both the hand, and the tongue interpret the heart, but the hand ſo much more liuely, as there is more ſubſtance in acts, then ſounds; As he ſaid *Spectamur agendo*; we are both ſeene and heard in our actions. Hee that ſayes there is no God is a *vocall Atheiſt*; hee that liues as if

They told truth and yet lyed.

if there were no God is a *vitall Atheiſt*; he that ſhould ſay Godlineſſe hath no power is a *verball Atheiſt*; hee that ſhall liue as if Godlineſſe had no power, is a *reall Atheiſt*: they are *Atheiſts* both. We would flye vpon a man that ſhould denye a God with *Diagoras*, though (as *Anſelme* well) no man can doe this *interius*, from within; wee would burne a man that ſhould deny the Deitie of Chriſt with *Arrius*; wee would rend our clothes at the blaſphemie of that man, who with the *Epicures* and *Apelleians* ſhould exempt the cares and operations of God from the things below; wee would ſpit at a man that durſt ſay, there is

no *power* in *Godlineſſe*: Theſe monſters (if there bee ſuch) hide their vgly heads, and finde it not ſafe to looke on the light; Fagots are the beſt language to ſuch miſcreants: but theſe reall denyals are ſo much more rife, and bold, as they can take the aduantage of their outward ſafety, and vnconquincibleneſſe.

Their wordes are honey, their life poyſon, as *Bernard* ſaid of his *Arnoldus*: And theſe actions make too much noyſe in the world; that which Saint *Chryſoſtome* ſaies of the laſt day, that mens works ſhall ſpeake, their tongues ſhal be ſilent; is partly true in the meane time; their workes cry out, whiles their tongues whiſper: There

is then really a double *denial of the power of Godlines*; the one in not doing the good it requires, the other in doing the euill it forbids: The one a priuatiue, the other a positiue denyall.

In the former, what power hath Godlineſſe if it haue not made vs good? a feeble Godlines it is that is ineffectuall; if it haue not wrought vs to bee deuout to God, iuſt to men, ſober and temperate in the vſe of Gods creatures, humble in our ſelues, charitable to others; where is the Godlineſs? where is the power? If theſe were not aparantly done, there were no forme of Godline, if theſebe not foundly & heartily done, there is a palpable *denial* of *the power of Godlines*. Heare

this then ye ignorant and seduced soules that measure your Deuotions by number not by weight; or that leaning vpon your idle elbow yawningly patter out those prayers, whose sound or sense yee vnderstand not; yee that bring list-lesse eares seuered from your wandring hearts, to the Messages sent from Heauen; yee that come to Gods board, as a surfeited stomacke to an Hony-combe, or a sicke stomacke to a Potion: Shortly, ye that pray without feeling, hear without care, receiue without appetite; ye *haue a forme of godlines, but deny the power of it.*

Heare this, yee that weare out the floore of Gods house with your frequent attendance;

dance; yee that haue your eares open to Gods Meſſengers, and yet ſhut to the cries of the Poore, of the Orphan, of the Labourer, of the diſtreſſed Debtor; ye that can lift vp thoſe hands to heauen in your faſhionable prayers, which yee haue not reached out to the reliefe of the needy members of your Sauiour; (whiles I muſt tell you by the way that hard rule of *Laurentius*, *Magis delinquit diues non largiendo ſuperflua, quam pauper rapiendo neceſſaria*; the rich man offends more in not giuing his ſuperfluities, then the poore man in ſtealing neceſſaries) Yee that haue a fluent tongue to talke vnto God, but haue no tongue to

ſpeake for God, or to ſpeake in the cauſe of the dumbe: Ye *haue a forme of Godlineſſe, but deny the power thereof.*

Shortly, yee that haue no feare of God before your eyes, no loue to goodneſſe, no care of obedience, no conſcience of your actions, no diligence in your Callings, yee haue *denied the power of Godlineſſe*; This very priuatiue denial, ſhall without your repentance damne your ſoules: Remember, Oh, remember that there needes no other ground of your laſt and heauieſt doome, then *Yee haue not giuen, Yee haue not viſited*; But the Poſitiue denyall is yet more irrefragable; If very priuations and ſilence ſpeake, much

much more are actions vocall: Heare this then yee visors of Christianitie, who notwithstanding all your ciuill smoothnesse, when yee are once moued, can teare Heauen with your Blasphemies, and bandy the dreadful name, of GOD in your impure mouthes, by your bloody Oathes, and Execrations; ye that dare to exercise your saucie wits in prophane scoffes at Religion; yee that presume to whet your law-lesse tongues, and lift vp your rebellious hands against lawfull authority whether in Church or State; yee that grinde faces like edge-tooles, and spill blood like water; yee that can neigh after strange flesh, and

vpon

vpon your voluptuous beds act the filthineſſe of *Sodomiticall Aretiniſmes*; yee that can quaffe your drunken carouſes till you haue drowned your reaſon in a deluge of deadly Healthes; yee whoſe foule hands are belimed with bribery, and beſmeared with the price of blood; yee whoſe ſacrilegious throats haue ſwallowed downe whole Churches, and Hoſpitals; whoſe mawes haue put ouer whole Pariſhes of ſold, and affamiſhed ſoules; yee whoſe faction and turbulencie in nouell opinions rends the ſeame-leſſe Coat, not conſidering that of *Melanchthon*, that Schiſme is no leſſe ſinne then Idolatry; and there cannot eaſily be a worſe then

then Idolatry; either of them both are enough to ruine any Church vnder Heauen: Now the God of Heauen euer keep this Church of ours from the miſchiefe of them both; yee whoſe tongues trade in lyes, whoſe very profeſſion is fraud and cozenage; yee cruell Vſurers, falſe Flatterers, lying and enuious Detractors. In a word, yee, who euer yee are, that goe reſolutely forward in a courſe of any knowne ſinnes, and will not bee reclaimed, yee, yee are the men that ſpit God in the face, and *deny* flatly *the power of Godlineſſe*: woe is mee, we haue enow of theſe Birds euery where, at home. I appeale your eyes, your eares, would to

to God they would conuince me of a ſlander.

But what of all this now, *the power of Godlineſſe* is denyed by wicked men; How then? what is their caſe? Surely inexplicably, vnconceiuably fearefull; *The wrath of God is reuealed from Heauen againſt all vngodlineſſe, ſaith the Apoſtle*; How reuealed, ſay you? wherein differ they from their neighbours vnleſſe it be perhaps in better fare? no gripes in their conſcience, no afflictions in their life, no bands in their death, *impunitas auſum, auſus exceſſum parit*, as *Bernard*, Their impunitie makes them bold, their boldneſſe outragious; Alas, wretched Soules! The World hath nothing more

more wofull then a Sinners welfare: It is for ſlaughter that this Oxe is fattened; *Eaſe ſlayeth the ſimple, and the proſperitie of fooles ſhall deſtroy them*, PRO. 1. 32. This *breſteata felicitas*, which they inioy here, is but as Carpets ſpread ouer the mouth of Hell; For if they *denie the power of Godlineſſe*, the God of power ſhall be ſure to denie them: *Depart from me yee workers of iniquitie, I know you not*; There cannot bee a worſe doom, then *Depart from me*; that is depart from peace, from bleſſedneſſe, from life, from hope, from poſſibility of being any other then eternally, exquiſitely miſerable; *Qui te non habet Domine Deus, totum perdidit*; Hee who hath not

not thee, O Lord God, hath loſt all, as *Bernard* truely; dying is but departing, but this departing is the worſt dying; dying in Soule, euer dying; ſo as if there be an *Ite, depart*, there muſt needs be a *maledicti, depart ye curſed*; curſed that euer they were borne, who liue to dye euerlaſtingly: For this departure, this curſe ends in that fire which can neuer, neuer end. Oh the deplorable condition of thoſe damned ſoules that haue ſleighted *the power of Godlineſſe?* what teares can bee enough to bewayle their *euerlaſting burnings?* what heart can bleed enough at the thought of thoſe tortures, which they can neither ſuffer, nor auoyd; Hold but

but your finger for one minute in the weake flame of a farthing Candle, can flesh and blood indure it? With what horror then must we needes thinke of Body and Soule frying endlesly in that infernall *Topheth*: Oh thinke of this ye that forget God, and contemne Godlinesse; with what confusion shall yee looke vpon the frownes of an angry God reiecting you; the vgly and mercilesse Fiends snatching you to your torments, the flames of Hell flashing vp to meet you? with what horror shall ye feele the gnawing of your guilty consciences, and heare that hellish shricking, and weeping, and wailing, and gnashing? It is a paine to men-

mention these woes, it is more then death to feele them, *perhorrescite minas, formidate supplicia*, as *Chrysostome*. Certainly, my beloued, if wicked sinners did truely apprehend an hell, there would be more danger of their despaire, and distraction, then of their securitie: It is the Diuels policie, like a Rauen, first to pull out the eyes of those that are dead in their sinnes, that they may not see their imminent damnation. But for vs; Tell me, yee that heare me this day, Are ye Christians in earnest, or are yee not? If yee be not, what doe yee here? If ye be, there is an hell in your Creed. Ye do not lesse beleeue there is an Hell for the godlesse, then an

Earth

Earth for men, a firmament for ſtarres, an heauen for Saints, a God in heauen: And if ye doe thus firmely beleeue it, caſt but your eyes aſide vpon that fierie gulfe, and ſinne if yee dare: Yee loue your ſelues well enough to auoid a knowne paine; we know there are Stockes, and Bride-wells, and Iayles, and Dungeons, and Rackes, and Gibbets, for malefactors, and our verie feare keeps vs innocent; were your hearts equally aſſured of thoſe helliſh torments, yee could not, ye durſt not continue in thoſe ſins, for which they are prepared.

But what an vnpleaſing, and vnſeaſonable ſubiect am I fallen vpon, to ſpeake of Hell in

a Chriſtian Court, the Emblem of Heauen: Let me anſwer for my ſelfe with deuout *Bernard*. *Sic mihi contingat ſemper beare amicos terrendo ſalubriter, non adulando falaciter*; Let me thus euer bleſſe my friends with wholſome frights, rather then with plauſible ſoothings. *Sumenda ſunt amara ſalubria*, ſaith Saint *Auſtin*; Bitter wholſome is a ſafe receipt for a Chriſtian; and what is more bitter, or more wholſome, then this thought. The way not to feele an Hell, is to ſee it, to feare it: I feare we are all generally defectiue this way; we doe not retire our ſelues enough into the Chamber of Meditation: and thinke ſadly of the things of another world: Our Selfe-

Selfe-loue puts off this torment, (notwithſtanding our willing ſinnes) with *Dauids* plague, *non oppropinquabit*, *It ſhall not come nigh thee*; if wee doe not make a league with hell and death, yet with our ſelues againſt them; *Fallit peccatum falſa dulcedine*, as Saint *Auſtin*, ſinne deceiues vs with a falſe pleaſure, the pleaſure of the world is like that *Colchian* hony, wherof *Xenophons* ſoldiers no ſooner taſted, then they were miſerably diſtemperd; thoſe that tooke little were drunke, thoſe that tooke more were mad; thoſe that tooke moſt were dead: thus are we either intoxicated, or infatuated, or kild right out with this deceitfull world, that wee are

ſenſible of our iuſt feares; at the beſt we are beſotted with our ſtupid ſecuritie, that wee are not affected with our danger; Woe, is mee the impenitent, reſolued ſinner is alreadie falne into the mouth of hell, and hangs there but by a ſlender twigge of his momentanie life, when that hold failes, he fals down head-long into that pit of horror and deſolation; Oh yee my deare brethren, ſo many as loue your ſoules, haue mercie vpon your ſelues; Call aloud out of the deeps of your ſins, to that compaſſionate Sauiour, that he will giue you the hand of faith, to lay hold vpon the hand of his *mercie*, and *plenteous redemption*, and pull you

you out of that otherwiſe irrecouerable deſtruction; Elſe yee are gone, yee are gone for euer: Two things, as *Bernard* borrowes of Saint *Gregorie*, make a man both good, and ſafe. *To repent of euill*, *To abſtaine from euill*; would yee eſcape the wrath of God, the fire of hell? Oh waſh you cleane, and keepe you ſo; There is no lauer for you, but your owne teares, and the blood of your Sauiour; Bathe your Soules in both of theſe, and bee ſecure; Conſider how many are dying now, which would giue a world for one houre to repent in; Oh be yee carefull then to improue your free, and quiet houres, in a ſerious and heartie contrition for your ſinnes; ſay

ſay to God with the Pſalmiſt, *Deliuer me from the euill man*, that is, from my ſelfe; as that Father conſtrues it; and for the ſequell, in ſteed of the *denying the power of Godlineſſe*, reſolue to *denie* your *ſelues*, to *denie all vngodlineſſe and worldly luſts, and to liue ſoberly, righteouſly, godly in this preſent world*; that hauing felt and approued *the power of godlineſſe* in the illuminating our eyes, in rayſing vs from our ſinnes, in eiecting our corruptions, in changing our liues, and creating our hearts anew, we may at the laſt, feele the happie conſummation of this power, in the full poſſeſſing of vs, in that eternall bleſſednesſe and glory which he hath prepared for

for all that loue him to the perfect fruition whereof hee bring vs that hath dearly bought vs *Ieſus Chriſt the righteous*, to whom, &c.

FINIS.

Errata,

For Scene read Scene, pag. 12. l. 2. Haillardus r. Abailardus p. 18. l penult. none all r none at all marg p. 20 fuch r much p. 25. l. 19 forbids r finds pa. 14. 20 p. 27. l 15. r. [illegible] p 34. 5. or as inſteed read as.

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